RESTORATION *Review*

In This Issue:

THE LORD'S SUPPER: HOW OFTEN
by Robert R. Meyers

(These cups were used by a Restoration congregation in Ohio in the 1840's.)

Long before the Catholic revival in the Anglican church had emphasized the Lord's Supper as the central act of worship, the Glasites in the Eighteenth century had done the same thing in their communities. They had renounced the over-emphasis on preaching, to which Presbyterianism had witnessed, and restored the Lord's Supper, with its quiet reverence, its accompaniments of prayer, praise, and reading the Sacred Word, to its primitive position as the centre of the Church's corporate worship.—William Robinson, *What Churches of Christ Stand For,* p. 87.

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RESTORATION *Review*

A Quarterly Journal of Philosophy of Restoration

Dedicated to the Task of Defining the
Restoration of Primitive Christianity as the
Spiritual, Moral and Intellectual Ideal of

Modern Man

LEROY GARRETT, *Editor*
CLINT EVANS, *Publisher*

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(Cover picture by courtesy of Disciples of Christ Historical Society)

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HOW ABOUT THE BIRCHERS?

The reader will wish to study Ralph Graham's essay in this issue entitled *The Demonic Spirit of Anti-Communism,* which is a scathing denunciation of the John Birch Society. It may well be that Ralph Graham is saying some things that need to be said. In any event there can be no question as to where he stands!

Much is being said about the Birchers, *pro* and *con,* but mostly *con.* It is hardly popular these days to be a Bircher. The few that dare to say a cautious word in their behalf are seldom Birchers themselves. Even on college campuses where one finds more conservatism than in most cultural circles it is seldom that one hears an enthusiastic word for the John Birch Society. The Birchers are much too far to the right is the view of most conservative young people. Recently this editor attended a college fraternity-sorority bull session on the John Birch Society. Some forty or fifty students showed intense interest in the subject and discussed it as objectively and dispassionately as one could expect. While the Birchers were described factually (as best I could discern), and in the case of a few sympathetically, there was no one who made an enthusiastic stand for them.

I might add that those attending this college bull session recognized Harding College as the headquarters of the Birchers. A recent cover story in *Newsweek,* which included a picture of Harding's president George Benson, also suggested a leading role for Harding College in "Thunder on the Right." I trust that the appearance of brother Graham's essay in this journal, which has a way of making the rounds on the Harding campus, will not deny him a place on some forthcoming lectureship.

While I can vouch for the fact that some Church of Christ college presidents are as vicious and unscrupulous in their methods and tactics as Ralph Graham describes the Birchers as being, I am still not sure that brother Graham is sufficiently objective in his treatment. He may overstate his case.

The following letter will illustrate why I suggest a little more caution in our evaluation of the Birchers. The man who wrote this letter is one of the very finest Christians I know, deeply devoted to God and country and highly intelligent. The letter was written in reply to a letter I wrote to him in which I was not at all friendly or sympathetic with the Birchers. The letter is as follows, but I will of course withhold his name and address, save to say that he is a Texan.

> I also want to say a word or two about Communism and the John Birch Society. I want to acknowledge my appreciation for your deep and profound reasoning, objectivity in approach, determination to pursue truth, dedication to study and increasing your knowledge, sacrificial living in general, but most of all what appears to me a deep and abiding love toward all mankind. These are not just words; they are expressions of my impression of you. I recognize that your wisdom is several higher than mine is now or ever will be.
>
> I value your opinion very highly and would dearly love to sit in one of your classes. I am sure "The Search for America" is a wonderful course. It is therefore with some restraint that I set forth my observations on this subject of the John Birch Society.
>
> I was a member of the John Birch Society for four or five months. I left it in July of 1961. It was not exactly what I thought it would be. There were some opinions expressed which I disagreed with, but the majority of the criticism which 1 saw and heard in the papers and on radio and TV were gross misrepresentations of the Birchers. They were half truths and unjustified attacks. Nevertheless I had opportunity to attend meetings, read literature and find out something about it. Although I will not defend it, preferably not discuss it with others, because the preconceived ideas, false impressions of others could easily damage my influence as a disciple, prevent their listening to me talk about Christ.
>
> But I will convey to you my observations. Name-calling and communist-branding is not a part of the objective of the Birchers even though some in the group do this. There are undesirable events in American history which are revealed in the *Blue Book,* which you may have read. Unfortunately it will probably never be possible to substantiate it beyond question.
>
> You are probably right that some of the Birchers are trigger-happy and irrational. However, some are extremely reasonable. What they say about our history may not necessarily concern us now, but we need to be alerted to such dangers as a present threat. It is possible that Birch and similar groups do more harm than good, but they are *trying* to

> alert us. Maybe they are doing it in the wrong way with intolerable methods and obnoxious attitudes, but their concern is for their country and *they are trying to do something.*
>
> Someone wrote: "The men who try to do something and fail are infinitely better than those, who try to do nothing and succeed at it.
>
> I may be wrong, but I do not believe that the John Birch Society is a totalitarian movement. Citizens must become more concerned about how their country is run, and they ought to ask the question *where will this sort of thing lead us?*

This Texas brother who was himself a Bircher is much more sympathetic toward the society than is brother Graham, even though he concedes that it is weakened by untoward methods and attitudes. Christians are very interested in the Birchers as well as all anti-communistic activity, and of course they should be. During a recent sojourn in the south I learned that many of our people, including some of my own kinfolk, were reading Welch's *Blue Book*, distributing blazing anti-communistic tracts, and in some cases attending cell meetings.

What should be said about all this? Richard Nixon is telling the Republicans to stay out of the John Birch Society. Other national leaders, including the two Kennedys in Washington, insist that the Birchers are as bad and perhaps even worse than Communism itself. Brother Graham is telling Christians to repudiate the society and all that it stands for.

My plea is a different one. While I urge all our people to be calm, responsible, just and dignified, I do not believe that any dissenting segment of our society should go unheard, regardless of how negative or vitriolic it may be.

As I explained to the college bull-session, a republic like ours is in constant need of "a devil's advocate." Extremes tend to serve as balance wheels. Opinions that move far to the left and to the right help to make positions that are toward center more cautious and responsible. In any event truth has nothing to fear. Even if a man calls Eisenhower a Communist I am willing to listen, and I shall endeavor to discern between reckless, irresponsible charges and sane, sober reasoning. Every reformer overstates himself, and sometimes he speaks recklessly in order to attract attention to his message.

I am willing to bear with the Birchers in some of their extremities. Even the great David called *all* men liars in his haste. But I am looking for *substance* in the philosophy of the Birchers, which I have not yet found. Perhaps I have not looked diligently enough; perhaps it is not there. But with or without substance I think it is an unhappy day for America when our people assume that they have sufficient truth that they can afford to turn a deaf ear to, yea even *crucify,* a dissenting voice.

I am reminded of that old apostle of freedom, John Stuart Mill, who in his *Essay on Liberty* wrote as follows: "The peculiar evil of silencing the expression of an opinion is, that it is robbing the human race; posterity as well as the existing generation; those who

dissent from the opinion, still more than those that hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth: if wrong, they lost what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error."

Further Mill says: "To refuse a hearing to an opinion, because they are sure that it is false, is to assume that *their* certainty is the same thing as *absolute* certainty. All silencing of discussion is an assumption of infallibility:"

Let us honor and encourage the voice of dissent. Let us also insist upon reasonable and honorable controversy. Let us indeed exercise our minds to discern between good and evil and to appreciate a confrontation between truth and error. Truth is like a torch; the more you shake it the brighter it shines.

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THE LORD'S SUPPER: HOW OFTEN?

By Robert R. Meyers1

A bright young German university student visited on Sunday in a church of the Restoration movement. He came with a fellow college friend who had been a member of that church all his life. As the two left, the young German asked, "Do you have the Lord's Supper every week?" Upon being told that the church did, he asked, "Why is this?" His host looked at him first with incredulity, then with triumph, because he was sure that here was one point which he could make easily.

He turned to Acts 20:7 and asked the German youth to read. After a moment, he said, "Now you see why we do this every week. The Bible tells us to, and we try to obey in all things." The German looked at him blankly. "But this does not order you to observe the rite weekly," he said. "It only says that a certain church met on at least one Sunday for the purpose of breaking bread. It says no more than that. Do you have other Scriptures which tell you plainly how often to celebrate the Supper?"

His host knew enough about language, and had sufficient honesty, to admit the force of the questions. He saw that Acts 20:7 does not constitute an imperative. He began to think more carefully on the subject of frequency of observance of the Lord's Supper.

This essay is a study of the puzzlement of an honest mind when it first confronts such questions. It is written in the painful knowledge that it will be almost impossible for some of its readers to study it objectively. Certain formulaic answers have become sacred furniture in our minds, and a different answer shocks deeply. Yet there are good reasons

why the questions should be raised again, and answered in the light of a spreading honesty which bids fair to add new lustre to the Restoration plea.

The conclusion of the essay may as well be stated at once, so that the reader will not be in doubt as he begins. The simple truth is that we have no law governing frequency of observance of the Lord's Supper, and that our efforts to supply one have involved us in sophistry and legalism.

While the Restoration reader remains shocked, if he is, some distinctions need to be made. To say that we have no law, no positive commandment, no clear imperative, about how often we are to commune with God in this particular way is not the same as to say that we have no example of how other Christians felt about it. Nor is it to say that we cannot make some deductions about a safe, and helpful point of view. What this essay insists upon is that we have no clearly stated rule about this matter, and that we have no right to fabricate one.

If it helps anyone to judge more calmly what will be said here, the writer admits to having taken the Lord's Supper weekly for more than a quarter of a century. He is happy in this practice, and plans to continue it. He has never encouraged Christians to take it less often. But he is at the same time deeply sure that the Scriptures contain no law which binds weekly observance, and that recognition of this fact is of importance in the ceaseless war against legalism.

"But if you are willing to take it weekly," someone protests, "why bother people with talk of 'law' and 'commandment' and 'imperative'? Won't you merely upset people who would be better off undisturbed?"

The answer to this is that where complacency disguises an essentially sectarian attitude, disturbance is in order. When men legislate where God has not, they set a dangerous precedent. If a man can make one law, and denounce all who fail to keep it, who is to say when he may decide to make another and cut himself off from still more of his fellows? In the absence of a positive commandment, even a good practice should not be bound upon others with any cords stronger than those supplied by their own voluntary love. To do otherwise is to be sectarian, exalting the interpretations of the party. If one feels that this is so, it is his duty to point out the danger, put his remonstrances where they can be studied, and then be patient while his warning is evaluated by wise and honest readers.

The fact that most Restoration congregations accept as law, rather than as custom, the weekly observance of the Lord's Supper is another indication of how easy it is to substitute a fabricated imperative for a voluntary expression of love. When we read carefully, we learn to our surprise that we have caused a single example to have the force of a commandment, and that we have caused a set of deductions to have the force of unvarying

law. When we have done so, we can no longer count as fellow Christians those who refuse to obey our law, and another barrier to fellowship goes up.

This is ground that quivers with explosive force. More than twenty years of ministering to Restoration congregations lies behind the writer's knowledge of the emotional reaction which comes when a cherished "law" is challenged. We become immensely fond of our own creations, because they give us such marvelous feelings of wisdom (we deduced them), of security (we keep them), and of superiority (others do not care as much about truth as we do or they would learn and practice exactly the same).

Realizing how hard it will be for some to read objectively, the writer stresses that he proposes no revolution in practice. But he does suggest a revolution in attitudes. The absence of a positive law about how often to take the Supper need not lead to a reduction of the weekly observance. If we learn that our action should spring from love rather than from a code-book injunction, we need not begin expressing that love less often. But although practice may remain the same, attitudes necessarily change. The moment we admit that we have no law governing frequency of observance, a corollary follows: no man can dis-fellowship another simply because they differ over how often the Lord's Supper is to be observed.

At this point, a standard objection arises. "But people who take the Lord's Supper once a month or once a year are usually wrong about a lot of other things." This is a kind of guilt-by-association argument which is unworthy of students. If other groups were wrong about everything else, it would not prove them wrong about frequency of observance. Each issue has to be judged on its own merits. Blanket indictments usually serve only to obscure the really relevant points at issue and make rational discussion impossible.

To simplify the issue and vitiate the above objection, let us suppose that we have two men trying to follow Christ. They are so nearly alike on all matters but one that they might easily worship together. But one has made a law of weekly observance, while the other has understood the Bible to have made no law on this matter and so observes it monthly as his fellows do. If one asks what should be done in such a case, many Restorationists would answer, "Let the man who takes it monthly get right and take it every week, and I'll fellowship him. After all, we've got to take it every week like the Bible says."

And here we are back at the beginning again. For the Bible does not say that at all. We only make it say so. Yet so strong is the passion for justification that even when some have looked in vain for the clear imperative, they still insist that it is there. Shaken by the challenge, and emotionally fearful that this may undo them in some way, they simply shake their heads emphatically and insist that they are going to follow the Bible, no matter what others may choose to do.

So we must come now to Scriptural specifics. The only argument of any weight at all for weekly observance *as a law* is based on Acts 20:7. The passage reads: "On the first day of the week, when we had met for the breaking of bread, Paul addressed them, as he was going away the next morning, and he prolonged his address until midnight" (Goodspeed).

It may be difficult for some, but what we must do now is distinguish carefully in this verse between fact and assumption, between what is clearly said and what we supply in order to corroborate a long-standing practice. Unless the reader is willing to supply a scrupulous honesty, it is pointless to read further.

First, then, we must admit that it is an assumption that the breaking of bread mentioned here refers to the Lord's Supper rather than to a common meal. The writer believes that the assumption is most reasonable, and almost certainly true. But honesty compels him to confess, when discussing this with a man of opposite views, that it is only an assumption, reasonable or not. He cannot, for his life, prove that the breaking of bread here mentioned was not a common meal. He knows that it is possible for his interpretation to be wrong.

The next assumption is that this congregation met every Sunday to break bread. Again, the writer believes *it* likely that they did. Yet this, too, defies proof. It is always possible that the Troas church made a special occasion of meeting on this particular day. The language permits such an interpretation, and *if* we are susceptible to semantic proofs at all we must admit this.

The third assumption is in the nature of a conclusion based on the preceding two. Accepting it that the Troas group met to have the Lord's Supper, and that they met every Lord's Day for the same reason, it is concluded that *every church in the first century met every first day of the week to break bread.*

No student could pass a course in logic if he performed like this on his final examination. In the absence of some clear word of Scripture, how can we possibly know that all churches did what we think the Troas church did each Sunday? We may be assuming a uniformity which did not exist during the first generation or two. On the other hand, we may be quite right. But the point is that we do not know for sure, and so we cannot legitimately construct a law.

But there is more to come. From the preceding series of assumptions and deductions, we veer off to another conclusion. Having assumed, reasonably, that breaking of bread meant the Lord's Supper; having assumed, with less proof, that the Troas church met to do this every week; and having assumed, with no Scriptural proof at all, that all early churches did the same, we triumphantly arrive at our law: *God commands that all Christians at all times shall partake of the Lord's Supper each first day of the week.*

Anyone who reads with unprejudiced eye can see that nothing requires that this conclusion shall follow the inferences made. But we have so long based our weekly observance upon an imagined law that it will be utterly impossible for some of us to see

that no law ever existed. We have leapt from a hint of weekly observance by one church to a commandment for weekly observance by all churches. We found a hint of a practice and when we were finished with it, we had made it a law. Yet as the writer will show later, there are other practices of the early church, better documented in Scripture than this one, which we do not feel we need make into laws. In fact, there are some clear imperatives several times stated in the New Testament which we do not observe ourselves, and which we do not insist that others observe before we fellowship them. The reason for this inconsistency, this difference in approach, *lies* in the force which tradition assumes among any people and the feeling that sooner or later tradition must be bolstered by finding a law for it.

If the reader wishes to know what the writer considers a more cautious conclusion to the inferences discussed above, it would go like this: since it is hinted in Scripture that early Christians met on Sundays to partake of the Supper, and since it is clearly stated in secular literature that they were doing so near the end of the first century, we follow a safe and sensible course in doing the same. Perhaps this goes further than a hostile and intelligent critic would permit. But it at least avoids making a law based on evidence which has led equally honest searchers, by valid intellectual processes, to different answers.

It is strange to the writer that for many years he never thought of a simple help in this problem. It did not occur to him to reflect that on an important matter like this, God would hardly leave us in doubt. He does not tease us with trios of assumptions and tangential conclusions. All we need for settling the problem is to find this clear imperative somewhere in His book: “All Christians must partake of the Lord’s Supper weekly.”

This takes up little space. It could have occurred several times in Paul’s letters, as much less significant material often does. And it would have put an end to the matter for those who claim to follow quite literally each commandment of the Bible. We do not have to pile up assumptions to prove that Jesus commanded baptism, loving our neighbors, hospitality, courtesy, generosity, and the forgiving spirit. We can turn, for these and many other requirements, to a clear and positive command.

But on the matter of how often to take the Supper, there is no such word. Are we willing to consider the implications of this fact? Surely God *could* have spoken such a law if He had desired. Any writer of the New Testament had the ability to put this matter so clearly that this particular controversy might have been eliminated. Since it was not done, this writer concludes that there was a reason and that the reason was this: here, as in many other things involving Christian devotion, no law was framed so that the response made by the free Christian might be his own voluntary gift to God.

This is precisely the difference between the essential spirit of Christianity and the essential spirit of Judaism. One seeks to provoke a voluntary response, the other lays down rules. This is why we blunder when we cite the Passover feast as a parallel to the Lord's Supper and argue that its annual observance justifies insistence upon weekly ritual as law.

But the analogy cannot be pressed without destroying the argument. Whole chapters in Exodus are given to the minutest details for observing the Passover. The date, place, materials, preparation of materials, eligible officiating persons --- all these and many other details were fully explained so there could be no danger of misunderstanding. Does this not raise some wonder as to why God would be so much more careful about a ritual in that dispensation than in this one? Have we not the right to expect that whole chapters, at least whole paragraphs, should be given over to detailed instructions about exactly *when* to take the Lord's Supper, how often, what time of day, materials to be used (consider the difference of opinion as to wine or grape juice), how the materials are to be prepared, procedural matters, and whether we should offer the Supper at night to those who did not attend the morning service?

The reason for the great difference must be that in giving laws which arc to be rigidly followed, one must make each detail as clear as possible so that no one will, through ignorance, be guilty of violation. But in asking for a voluntary response, procedural matters may be left up wholly to the man who is expressing his devotion. It is his devotion and his voluntary commitment which are important, not the endless trivia which must always surround any significant ritual involving many people.

It may be well, before leaving this digression, to note that by analogy with the Passover feast, we could also insist upon closed communion (Ex. 12:48). And we are in difficulty again with the analogy when we see that the date of the Passover varied considerably, since the beginning of the month was dependent upon the moon. Precise advice was given as to how to figure the time correctly, of course, but even this contrasts with the vagueness as to just when the Supper was celebrated in Acts 20:7. The *Interpreter's Bible* asks: "But was the time Saturday evening --- the 'first day' on Jewish methods of calculation beginning at what we would call 6 P. M. on Saturday --- or Sunday evening? Almost certainly the latter, as *the morrow,* when Paul intended to depart, most naturally means the day after that first mentioned, and therefore is presumably Monday" (IX, 267).

The vagueness here should be a cause of concern to the legalist, because there is no reluctance in other places in the New Testament about making details quite clear. It seems apparent that the ceremony, while well established by the time *Acts* was written, still had not assumed such essential importance as it was to get later. Men were still far more interested in voluntary expressions of devotion than in the careful enunciation of regulations. The Supper meeting at Troas was a mark of Christian devotion in that city, but

one can hardly believe that we would not have had additional clarification on crucial matters if the writer had known of a specific law on the matter of frequency.

There is only one other comment which has close bearing on frequency of observance of the Supper. It is found in 1 Cor. 11:25, which says, in part, "Whenever *you* drink it, do so in memory of me."

With scrupulous honesty, let us examine this brief sentence as if it were under a microscope. What have we? One thing is clear: we are specifically told what *attitude* we must have in partaking. This is so clearly and positively said that no one could change it and claim to honor the Bible. Whenever I partake, this verse says, I must do so in His memory. If I fail to do it for this reason, I have violated a clear utterance of Scripture. If anyone has wondered what the writer meant before when he spoke of a "clear imperative," here is one: "do so in memory of me."

But observe that *how often* we are to partake is left quite unspecified. This becomes even more significant when we recall that this is the only time in the New Testament where the words of Christ, relative to frequency of the Supper, are quoted. The only time. Yet the language is unspecific.

Who can believe that if frequency of observance had been a matter of salvation or of fellowship requirements, Christ would have missed a chance like this to make the matter crystal clear to us? Can you believe that He knew we would be condemned if we did not partake weekly, yet in His only recorded utterance bearing on frequency of observance left the matter unspecified? How easy to have said, "Each Sunday when you take this, do it in memory of me," This would have left us without doubt as to His position. We could then honestly argue that in addition to a law governing attitude, he had also given us a law governing frequency. But He did not.

It would be immensely helpful if we could find an exact parallel to this language elsewhere in the New Testament. There happens to be just such a parallel in Christ's attitude toward and comment about fasting. It is remarkable to see how our legalizing some aspects of the Supper must crumple before an honest confrontation of His words on fasting.

Christ assumes that His disciples will fast (Matt. 6:17), but lays down no law about frequency. His comment, "But when you fast" is exactly equivalent to "Whenever you drink." Both statements imply that a thing will be done, but both of them leave frequency unspecified.

Christ goes on in the Matthew account to tell His followers what *attitude* they should have when fasting. The parallel with 1 Cor. 11:25 is exact, since there he tells His disciples the attitude to have in partaking of the Supper. We can only conclude that with Him, attitudes and motives were of paramount importance. In both cases, He leaves it up to His

followers to decide *how often* to express themselves in these particular ways. Obviously, this is a matter for the free Christian to decide in response to his needs and God's grace.

We pride ourselves so much on doing all that the New Testament commands that I cannot resist reminding my readers of something. *We have more reason to bind fasting upon modern Christians than to bind weekly observance of the Lord's Supper upon them!* This is easily demonstrable, and if we are to be thoroughly consistent, we shall have to stop fellowshiping Christians who do not occasionally fast.

Christ assumed we would fast (Matt. 6:17)

Christ fasted, giving divine example (Lk. 4:2)

The Apostle Paul fasted (2 Cor. 6:5)

Paul and Barnabas fasted (Acts 14:23)

Paul anticipated it for others (l Cor. 7:5)

The Antioch congregation fasted (Acts 13 :2, 3)

Secular literature confirms the practice.

Now compare the smaller fund of information from which we deduce weekly observance as a law and bind it upon all Christians:

Christ assumed we would partake (l Cor. 11 :25)

The Troas church met on at least one Sunday to take what was almost certainly the Lord's Supper (Acts 20:7)

Secular literature confirms weekly observance.

There is absolutely no other Scriptural comment bearing specifically upon the frequency of observance of the Supper, yet from this second set of statements we infer that anyone who does not commune weekly in this fashion is not a Christian and cannot be fellowshipped. Surely one of us fails to see that we can much more easily make a law from the first series and preach: "If you do not fast, you are not a Christian, and cannot be fellowshipped."

In fact, if we were as consistent as we like to think we are, we could go even further. The "example" of Acts 20:7, which is so stridently and strenuously cited as proof that we must commune weekly, is no more an "example" than is Acts 13:2, 3. Since the Antioch Christians fasted before sending out preachers, why should we not make a binding law that no church send out preachers without fasting? Consistency demands it, or else humility requires that we stop supporting our good practice with laws which do not exist.

Because this matter of consistency is so important to our whole approach to Scripture and to Christian attitudes, perhaps the reader will excuse some more remarks about it. Has it ever struck any of us as strange that we dis-fellowship Christians who do not take the

Supper weekly, but that we do not observe the holy kiss at all? We are never once *commanded* to take the Lord's Supper every week, but we are *five times commanded* in the clearest of language to greet one another with a holy kiss (Rom. 16:16, 1 Cor. 16:20, 1 Th. 5.26, 2 Cor 13:12,1 Pet. 5:14).

It is customary to evade the force of this commandment by saying, "Everyone knows that this was a custom, and all we have to do to please God is to retain the spirit of it. We do this in shaking hands. We change the form, but we keep the spirit, and that's what is important."

This is perfectly sensible, but it is absolutely devastating for a legalist to say it. Because the obvious retort from one who changes the elements used in New Testament times to, say, orange juice and cookies, is this: "Everyone knows that these elements were used then --- it was the custom --- but all we have to do is to retain the essential spirit of the thing. We change the form, granted, but we keep the spirit, and that's what is important."

We would be aghast at such temerity, and charge such a man with corruption of the plain and simple truths of the New Testament. Yet the thing which we quite happily change the form of is five times specifically commanded! How strange that we should charge a man with sin who will not accept our deductions about frequency of observance of the Supper as law.

If this is not enough to humble us, perhaps another illustration would be helpful. In John 13:14-15, Jesus says: "If I then, your Master and Teacher, have washed your feet, you ought to wash one another's feet too. For I have set you an example, in order that you may do what I have done to you." Why is it that we can fabricate a clearly stated and permanently binding law out of a sentence like this: "Whenever you drink it, do so in memory of me," but can quite ignore another action which He said, on the same night, we ought to do?

If Acts 20:7 is really a binding example, even though it is not called one, how do we evade binding this one, which *is* called an example? Even granting that foot washing was never part of congregational ritual (which grants too much), would not the strictest consistency require that it at least be practiced in the home as a Christian commandment? Perhaps it was only because it seemed a less profound ritual that this custom did not harden into law. Yet the imperative stands as Christ spoke it, and legalists have no recourse, if they are consistent, but to reinstate it.

The writer believes, of course, that we are quite right to substitute some other expressions of the realities for which the holy kiss and the washing of feet were symbols. But we must see that this may lead to our being asked how we know, in the absence of a clear and final word, when a *form* in early Christian ritual or practice was only a temporary custom, and when it was only a temporary custom, and when it was to be made a test of

fellowship forever. If this teaches us nothing else, it will teach us the saving grace of humility and charitableness towards the honest views of others.

A final word before we leave this already-too-long digression. Our inconsistency does not arise merely from *neglecting* some practices which have equal sanction with those we insist upon, but also from *adding* practices for which we have absolutely no warrant at all. One such example is our double Lord's Supper each Sunday. Totally without warrant, it is nevertheless the natural result of our legalistic zeal to create laws and then to inaugurate practices designed to guarantee that no one violates the law we made up. Having made weekly observance a law, we double its availability on Sundays to be sure that no believer has any reason to miss it and therefore to become *guilty* of the law. It could as logically be offered every hour on Sunday, so as to protect even more believers from the consequences of missing it. To such absurdities does legalism inevitably run.

Since the foregoing remarks illustrate the dangers of legalism and its inevitable inconsistencies, they make, however tangentially, some contribution to this essay. There is really no need to have difficulty with all these things. Christ replaced a religion of laws with a religion of love. He left frequency of fasting up to the believer. He left frequency of foot-washing up to the believer. These harmonized with his general approach to religion. He also left frequency of observance of the Lord's Supper up to the believer, and spoke no law about it.

Who really decides how often, then, to take the Supper? The answer by now should be clear: the believer. Who else? If no apostle spoke a clear imperative, if Christ gave no law on that aspect of it, if the Bible reveals no commandment anywhere on the subject, where did weekly observance come from? Surely from the Christians themselves.

How? Voluntarily, if one is to argue from the analogies cited. As an expression of love to Him who rose on that day. We cannot know precisely when the first Christians began to observe the Lord's Supper weekly. This is at present beyond our knowledge. But we can, with some hope of accuracy, speculate on what must have taken place.

Many capable Bible students think that the earliest Christians took the Lord's Supper every day for a time, although probably they did not make it so formal an occasion as did the later church. Meeting in Jerusalem, under unusual circumstances, they probably combined their common and their "holy" meal, at least once a day.

"The early Jerusalem company . . . had their own special services among themselves, with prayer, mutual exhortation, and 'breaking of bread' daily in private houses (Acts 2:46). This 'breaking of bread' served a twofold purpose. It was a bond of fellowship and a means of support for the needy. The expectation of the speedy coming of the Lord made the company at Jerusalem a waiting congregation, in which the support of the less well-to-do was provided by the gifts of the better able, so that they 'had all things common' (Acts 2:44). The act was much more than that, however. It was a continuation and a reminder of

the Lord's Last Supper with His disciples before His crucifixion. It had, therefore, from the first, a sacramental significance." (Williston Walker, *A History of the Christian Church*, p. 22).

Elsewhere in this widely used text, Walker says: "It has been seen that 'breaking of bread' in connection with a common meal, was a Christian practice from the beginning" (p. 80).

All this, of course, is assumption. It has seemed reasonable to many, as it does to the writer. But although it suggests something of the practices of the first disciples, it does not answer our question as to when the Supper began to be taken weekly. Walker has a comment on this. "By Justin's time (153 A.D.) the Lord's Supper was already separate from the common meal. It was held early on Sunday morning and comprised the following items: Scripture readings interspersed with psalmody, common prayers with the congregational 'Amen,' the kiss of peace, the consecration of the bread and wine, and the communion" (p.90).

Earlier than this, in the *Didache* (120 AD.), there appeared this comment: "But every Lord's day do ye gather yourselves together, and break bread, and give thanks after having confessed your transgressions, that your sacrifice may be pure" (Chap. 14). This clearly shows that by this time church leaders were, giving specific advice as to frequency of observance. If we could find such specific advice as to frequency of observance. If we could find such specific language as this ("Every Lord's day. . . break bread") in the Bible itself, this essay would have to be rewritten. But it appears in a collection of suggestions, many of which we would strongly reject, and reflects a time when the church had already begun to lose some of her liberties and had moved in the direction of law-making. From a voluntary response to a rigid law, enforced by insistence upon it --- this has ever been the direction of religious movements.

It would seem that there are always men who have no faith in the spontaneous actions of loving hearts. Men cannot be trusted, they think, to do the right thing out of love. They must be told what to do in laws which are divided, sub-divided, catalogued, and commented upon, so that no one will miss an iota of his duty.

Many who have read the New Testament carefully believe that this is not the Spirit of Christ, nor of the Christian religion in its purity. What Christ wanted was the response of a loving heart. He knew as well as any wise wife that one does not make a law for husbands to bring roses once a week. A wise wife will so live that her husband will love her, and loving her, he will find ways to express it. And these ways however frequent or infrequent, will be the devotion of a sincere and loving heart. Uncommanded, they will not become duty, mechanically or grudgingly done.

Some believers want to take the Lord's Supper weekly. Let them do so as an expression of love, in memory of Him. Others believe that the ceremony means more to them if they take it monthly. Since there is no commandment on frequency, let them do so, as oft as they do it, in memory of Him. It is not within our rights to command on this matter, although we may urge our understanding as a better one, if we believe it is.

What recommendations has the writer for his readers? That if they wish to urge weekly observance strongly, no one should say them nay. They may suggest that this helps make a good habit and that weekly food is more nourishing than monthly food. These are plausible comments, and may be persuasive, but they are not commandments and should not be presented so as to make it appear that they are.

Restorationist Christians need only recognize that they take the Supper weekly out of love, not because of the pressures of a law. Realizing this, they need not feel that their neighbor, who expresses his love once a month or twice a year, is committing a damning error. They have a right to say to such men only what the Bible says: Whenever you do this, do it in memory of Him.

Shall we be content with what the Bible says, or must we add to it in order to justify what is an unobjectionable custom among us?

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A RATIONAL FAITH FOR OUR TIMES

By J. Seelye Bixler1

So many of the things happening today seem just plumb crazy that we are beginning to feel that craziness is the rule of life and that we must be a little crazy ourselves if we are to meet experience on its own terms. This is at least what I read into the statements of many of our leaders of religious thought who are urging on us the virtues of a faith based on the "irrational" and even "absurd". To most of us it would seem as if there were enough absurdity in life already, without adding to it by making irrational faith an attitude to be desired and cultivated. I have wondered whether it would not be wise to take stock of the health that is in us --- limited as it may be --- and to see what we can do to counter the tide toward both irrationalism and disillusionment running so strongly today. An ominous sign of the extent to which we have capitulated is seen in the way we take our creeping

pessimism almost as a luxury. “I can’t tell you,” remarked a student the other day, “what satisfaction I feel in this ontological despair!” Despair is of course always popular in some student circles. Label it “ontological” and it becomes practically irresistible. But we can hardly call it reasonable because the student, after all, didn’t know how to describe either his satisfaction or the despair itself. The plain fact is that he didn’t know what he was talking about.

Like other periods of disillusionment ours is a time of introspection. But ours has both the advantages and disadvantages of a well developed science of psychology. On the one hand we know more about ourselves than ever before. But on the other we know more about how natural it is to be queer. Psychological research concentrates on abnormality because by studying the extravagances of behavior it can learn how to avoid them. Through observing sickness we learn how to promote health. But we who read psychological books find so much space devoted to pathology that inevitably we begin to believe it is only normal to feel funny and to do funny things. So we go to a psychiatrist. C. P. Snow lecturing at Wesleyan last week remarked that of his thousands of friends and acquaintances in Britain only two had been in a psychiatrist’s office, compared with hundreds whom he knew on this side of the ocean. “Should one conclude,” he asked with gentle irony, “that you are either happier or wiser than we?”

Our obsession with the abnormal is seen clearly in those areas where our underlying ideas are brought out on the public stage and paraded for our inspection. What, for example, has happened to our theater? Recently one of our leading playwrights protested against the charge that his characters were too deeply immersed in morbid introspection by asking if the same was not true of Hamlet. His question seemed to show an unhappy lack of appreciation for the genius of Shakespeare. Shakespeare’s characters may indeed at times direct their gaze inward but the stage is set for greatness and however they themselves may feel and think we know that great ideas are in the offing. Shakespeare’s characters for the most part do not live meanly or die in vain. By contrast many of the figures on our modern stage seem the victims of their own perverted desires. Too often they appear to be wrestling not so much with a problem as with a disease.

The prevailing trend toward an exaggeration of our helplessness has affected even our philosophers and theologians, with the result that they offer us dogmatically assertive statements of the limitations to our knowledge instead of confident affirmations of faith in our ability to reach the truth. On the one hand philosophy has gone over to “Logical Positivism”, a creed which insists that knowledge is confined to sense experience alone. All attempts to think on the great themes of God and human destiny are thus ruled out from the start as technically and literally “nonsense”. Logical Positivism has won great victories in the field of analysis and should receive our plaudits for its accomplishments as a specialized science. Yet while its finely ground axes may help to sharpen other axes *it*

fails to touch the giant redwoods of human concern. On the other hand our theologians, feeling unable to apply reason to the mysteries of religion, seem not only to affirm the fact that we must be “irrational” but actually to glory in it. “There can be no Christian philosophy,” says one of the most influential of them, “for if it is philosophy it is not Christian and if it is Christian it is not philosophy.” This is dogmatism from the other side --- an attempt to rule out by definition all efforts to apply reason to faith.

Why this sudden hopelessness about reason and its power? There appear to be two causes: first, we face the real possibility of imminent death; second, we have a new realization of the depths of human evil. But we should recover our sense of balance and see, first of all, that neither of these is really new. Men have always faced imminent death. The scale of destruction today is indeed unparalleled, but to a man in battle confronting death the scale is less important than the quality of the experience itself. And the quality of the experience remains the same. Death, tragedy, suffering, and the frustration of his dearest hopes have always characterized man’s life. Nor are we the first generation to fear that the end of the world might come in our time. And as to human evil-even Hiroshima and Buchenwald, in all their frightful terror, unspeakable as it is, fail to reveal anything essentially new about human nature. Hiroshima is a product of war and war has always been inhuman and irrational. What is new is today’s widespread protest against war. Buchenwald, it is true, gives us pause because we had not supposed cruelty of its type possible in a civilized nation. But to generalize from it and claim, as some have done, that this reveals irremediable evil in the nature of the people that permitted it is to overlook two facts. First, many of the countrymen of the sadistic jailers who perpetrated the abuses lost their lives resisting Naziism and its attendant evils. Second, to affirm a flaw in human nature as such is to assert dogmatically that no kind of education, no sore of training, and no type of social and political environment could have produced a different result.

What is really new is the shock these experiences have produced on us and this shock has come because our supposed security and our actual comfort had made us blind to the hazards life always presents. The hazards are there and it is well that we have waked up to them. But we must not use them as an excuse for generalizations that overlook such reason as we have and interfere with the kind of confidence on which we must draw.

It is fashionable today to decry progress and to label the belief in it as fatuous optimism. Yet what we actually see is immense, almost stupefying progress in some areas accompanied by an appalling lack of ability to keep up in others. We should be clear also that the advance is moral ---not only scientific. To use only one example --- any reader of the remarkable article by Dr. Alice Hamilton in the September *Atlantic Monthly* must be impressed by the enormous advance in the lifetime of one woman so far as the public attitude toward public health and the living and working conditions of labor is concerned. It is true that our failure in the international field is both frustrating and very dangerous.

But the first need is for more enlightenment and understanding as to what is involved. Over and over again we have been shown that the public will rise to meet its problems if it sees clearly what they are. Baffled though we may be by the conflicts of our age it is yet true that we have resources for meeting them and the first of these is education.

Our educational system today is good but the important truth is that it could be much better . . . First, we must cultivate on the part of our own public a respect it does not now have for scholarship as such and for the practicing scholar and teacher. Second, we must stiffen the work of our schools This will not be easy, and I do not think our aims will be accomplished simply by making assignments longer. We must secure the increase in both quality and quantity that will come only when parents and students alike see the surpassing importance --- for the life of the student and for the cause of world peace itself --- of what the schools are trying ro do. Our high schools are in a crucial position. They deserve all our sympathy and our most intelligent and active support. For they must accept the enormous numbers demanding admission and, with full recognition of their diverse backgrounds, mold them into a unified body of citizens with common aims. Their task is really threefold. They must (1) prepare the gifted student for college and make certain that he has all the stimulus needed to bring out his superior talents; (2) provide the “non-college type” with the training necessary for a useful life; and (3) offer to all at least the rudiments of an understanding of what life in a democratic society requires. Much more than new buildings will be needed for this. Speaking as a former college administrator I should like to point to one area where improvement is needed at once, that is, the area of guidance and counseling. Too often, for example, a boy comes to college after a comparatively easy senior year, having dropped his language study and his mathematics and spent his time on subjects less solid and less important, at least at this stage in his career. Actually, senior year ought to be the hardest and ought to provide the momentum for college work. Further, it ought to provide continuity in subjects like mathematics and language where a gap or a vacation often spells disaster.

All of us hope that our schools will build character but there is more than one way of doing it. We should never forget the kind of character training that comes from a concentrated attack on a difficult subject. I know that this smacks of a return to the older, now outmoded idea of “disciplinary” training. Bur the plain fact is that in our well-meaning attempts to cultivate student “interest” and “purpose” we have lost sight of the effectiveness of education that is indirect. Sometimes we can best encourage moral interest and purpose by giving students work that is both difficult and important, and insisting that it be well done. Much of our instruction in school will most capably influence character if it aims at something else. Only confusion has resulted from the separation of “student-centered” from “subject-centered” education. Often we can most effectively show a concern for the student by making him show an intelligent concern for the subject to be

mastered. And when the subjects themselves are of such preeminent importance for our life today as are mathematics, physics, English, and a foreign language, we have every reason to concentrate on them and to be unflagging in our insistence that they be really learned.

Furthermore, while we are demanding more of our students we should not forget to require more of our teachers in the way of preparation and training. When an American travels abroad the question always asked by foreign educators is: "Are you preparing your teachers as you should? Are you prescribing a thorough training in the sciences and the liberal arts?" The question is embarrassing because all of us have a strong suspicion that by and large we simply have not given our teachers what they ought to have. Of course any teacher can profit by a knowledge of educational methods. Much is known today about child psychology and the learning process and we should be foolish to neglect it. Yet no one can deny that in far too many cases we have allowed our teachers to specialize in these subjects at the expense of the sound substantial disciplines any good college of liberal art can provide. This is one area where obviously we must raise our sights.

Aside from our great educational system, with its dedicated teachers and a growing public will to improve it, we have a great resource in our students themselves. A recent trip to colleges in both New England and the middle West has convinced me that our students are not only worthy of the very best we can offer but wholly able to take advantage of it. Poised, alert, eager, thoughtful, undismayed, our students are far ahead of where we were at their age and it is hard to believe that their superiors can be found anywhere on earth. Yet before we congratulate ourselves with too much complacency, we should pause to remember that the best student always teaches himself and that the worst we can do will hardly hold him back. Our real task is with the average student, and particularly the "late bloomer" who by good teaching can be stimulated to play "over his head" in the classroom and to develop capacities he did not know he had, just as good coaching brings out latent ability on the athletic field.

What has this to do with a "rational faith"? My point is simply that a rational faith can be ours if we will fix our attention on the things we are able to do, and the means we have for doing them, instead of retreating into easy generalities about the hopelessness of our lot and the helplessness of our reason. We should first of all face the fact that we confront a common problem with a common goal which is, the good life for all on earth. Today we are much more aware than ever before of the fact that this is within our grasp and that with hard work, hard thinking, disciplined desires and especially with disciplined education, it can be accomplished. The evils to which our eyes have been opened are serious. But they themselves have revealed the depths of human suffering with, it is true, the lower reaches of brutalization, but also the heights of nobility that may be attained. "Suffering," says the Spanish writer Unamuno, "is the life blood that runs through us all and binds us together."

Having been brought face to face with the range and the intensity of suffering that our generation has known we should be aware of the common elements in our human lot and the need for a common attack upon our problem.

In the next place I think we should have been made aware of the direction where the sources of a rational faith will be found. We must have faith in ourselves if we are to have faith in what is more than ourselves. How strange it is, as one looks at history, to find that what are called creative periods for faith are often described as uncreative in other respects, and how particularly strange that so many writers today should insist that the path to God lies through a renunciation of reason. That God ministers to our weakness is true, but our weakness must have a certain strength of its own if it is ever to recognize the God who ministers to it. By the same token, an eager, confident readiness to look for truth will not be satisfied until it has found the solution to religious as well as scientific problems . . . Why should not an age which develops the techniques for space exploration cultivate also the sensitiveness needed to explore what is not spatial and is beyond the stars themselves? Today we have methods of attaining truth undreamed of by our forebears. But what is the demand for truth if not a demand laid on us by the Author of our being? What is the intellectual passion itself if not a gift from the Source of our Values? To say that faith must be irrational, that we must leave our minds outside when we enter the temple, and that our aim should be consistent thought in all areas except that of the supreme experiences of the spirit is to show an inconceivably stubborn unwillingness to face up to the obvious facts of human life. Even those who despair of philosophy in religion write philosophical books to provide reasons for their despair. Particularly at a time when science has shown the extraordinary achievement that is possible when men are able to shed their parochialism as they attack a common problem with the universals that only reason can provide, it is fatuous to claim that the methods of reason are irrelevant or actually antagonistic to inquiry in any area of human concern. In the field of human behavior, human motivation, human aspiration, hope, and faith we need more reason instead of less, more reflective consideration and more rigorous thought than ever before. Instead of interfering with the special feelings that religious faith rightly considers its own, reason will provide the only basis worthy for them.

I have recently been rereading some of the work of the man whom I believe to be the greatest philosophic mind our country has produced . . . William James lived before the wars and horrors of the twentieth century, but he understood and described the tragedy, yet ultimate optimism of human life as have few writers before or since. James is sometimes called an “irrationalist”, but the word can be applied to him only in a limited and very technical sense for his real interest was in the achievements to which rational life can look forward and the possible conditions for a rational faith. James was a philosopher of the will, but the will he described was far from an irrational will. What he had in mind was the

will to realize to the fullest the potentialities of life. By faith in a cause the prosperous issue of which is not assured in advance, said James, we can bring into being creative forces which otherwise would lie dormant. If faith is then itself a contributory cause in realizing spiritual truths, if it helps good results to come which could not have come without it, instead of calling it "irrational" why should we not hail it as a truly creative factor in the good life and as effecting the kind of full-bodied and well-rounded rationality it should be our dearest wish to attain? The point is, of course, that this calls for courage and a kind of reckless daring far removed from the sophisticated, skeptical skittishness which in our day encourages a mood of hopelessness and self-distrust. "The will," said James, "is our deepest organ of communication with the Nature of things." I believe he was right, and that what we need today is a more adventurous will to seek out the evidences of present and future advance that surround us and to make effective the truth they imply. The thing to remember is that the decision is in our hands and without us the victory is not assured. James himself reminds us of the words with which Henry IV greeted the tardy Crillon after a great victory had been gained. "Hang yourself, brave Crillon! we fought at Arques, and you were not there."

As I grow older I find myself thinking more, not less, about my college classmates who 43 years ago were lost in the First World War. Their death before they had entered into manhood and had known the experiences of a congenial profession and a devoted family circle is what really poses the problem of irrationality. How can we call a world rational or have a rational faith, where such things can be? The answer, I think, comes from the effort to meet the special challenge to our view of rationality posed by the universal facts of suffering and death. The truth is that we do not live in a secure world or an essentially happy one. And the further truth is that we have to face it as we can and match our ambitions to it as we must. There is a finely translated epigram in Greek anthology which reads:

A shipwrecked sailor buried on this coast
Bids you set sail.
Full many a bark, when we were lost,
Weathered the gale.

It might have been written for my classmates --- or yours. Their bidding is that we set sail and make such intelligent and courageous provision for the danger as we can.

The story is told of William James that one evening he looked out from his house at 95 Irving Street in Cambridge and across the street saw the members of the seminar in the house of his colleague Josiah Royce break up and prepare to go home. James said to his wife: "Let's invite them in." "Oh no," she replied, "it is late and they won't want to come." "Well," said James, "anyway I'll leave the door open." The story is characteristic of his

eagerness to maintain an open door for the new, the not-yet-experienced, the unstereotyped and unclassified. James always wanted the novel experience to blow through the musty halls of conventional philosophy and to bring the freshness of its own unique and individual appeal. His faith is what we need today. For it was faith that whatever comes can be met and can be made to show its capacity for creative advance if faced with reason and resolve.

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THE DEMONIC SPIRIT OF ULTRA-CONSERVATIVE ANTI-COMMUNISM

By Ralph Graham1

This essay is about the radical right-wing extremists, the militant anti-communist zealots, the ultra-conservatives who are weakening our national unity, undermining Christian principles, and turning neighbors, friends, and family members into informers against one another. *TIME* Magazine, Dee. 8, states, " . . . the most formidable of the extremist groups is the John Birch Society founded by Robert Welch of Massachusetts." Members of the John Birch Society are busy creating "front" organizations and have infiltrated, and even come to dominate, other extremist groups. It is the purpose of this article to describe its nature and spirit, to show why Christians can have no sympathy for it or participation in it, and to suggest some constructive measures for Christians and Americans who are seriously concerned for the security of our country, its ideals, its traditions, and its institutions. It is to be desired that sincere patriots do not become dupes of these unamerican, unchristian, and inhumanitarian groups, and that those who read this will be informed that Christians must dissociate themselves from such fascist groups and oppose them as injurious to the well-being of our country. It is the contention of this writer that such groups as the John Birch Society tend to undermine truth, freedom, justice, unity, and peace. If the innocent suffer from this criticism, it will be because they are ignorant or in the wrong place.

TRUE PATRIOTISM

Right-wing extremists assert that they are the true patriots of our country and that those who disagree with them are guilty of treason, traitors to their country. We question this assertion and disagree with it emphatically. No group has the right to make itself the judge and jury of the sincerity and loyalty of all other Americans. A person does not have to be a fanatic to be loyal to his country. Patriotism is honorable and admirable when it is committed to truth, freedom, justice and the brotherhood of man under the Fatherhood of God. The Christian citizen is truly patriotic when he prays for the rulers of his country, is obedient to his country's laws, pays his taxes, and defends it against all enemies whether within or without. A true patriot will give no comfort or aid to any enemy of the country. He will be seriously concerned about the adequacy of our defense, the security of our rights, and the justice and truth of our deeds and words in our relationships to other peoples. He will be vitally concerned over maladministration in government, the poverty and unemployment of our people, and the enslavement of the citizens to the State. He will oppose anything that would deprive Americans of self-reliance and initiative, freedom of expression in communications or religion, and the assurance of security from the aggression of any other nation. He will resist any pressures that will seek to intimidate or to inflame hatred for others. True patriotism is best expressed by speaking the truth openly, by using the ballot, inspiring faith in our country, its administration, its institutions, and its sacred traditions.

WHAT ABOUT THE JOHN BIRCH SOCIETY?

We must censure and oppose the kind of thinking and spirit that result in the preposterous statements and charges, the deceptive and destructive actions, the divisive and fear-producing techniques that characterize these extremists. They engage in the scurrilous smear, the deliberate falsehood, intimidation, economic coercion, guilt by association, insinuation, distortion and exaggeration, and surreptitious accusation. They persuade neighbors, friends, citizens, and families to spy on one another and inform on each other. They sow seeds of suspicion and distrust, provoke fear and anxiety, inspire hatred, and cultivate in people a lack of confidence in our national leadership, our institutions, and the principles underlying the American way of life. They are inimical to good mental health, wholesome community, and the support of our highest values. President Kennedy has said, "They find treason in our finest churches, in our highest courts, and even in the treatment of our water."

Preposterous Assertions:

1. The UNICEF Christmas cards omit any reference to religion because they are intended to serve the interests of atheistic materialist communist propaganda.

2. The sentence, “In God we trust,” was removed from one dollar bills through the influence of communists in our government.
3. Recent versions of the Bible like the Revised Standard Version are the work of communists who want to pervert the gospel.
4. Urban renewal is a plot to wipe out the property rights of loyal Americans.
5. Integration is a deliberate attempt to mongrelize the nation.
6. Mental programs are only schemes to brainwash men’s minds and to put away those who will not agree with the purpose of the brainwashing.
7. Fluoridation of drinking water is a plot to socialize medicine, coerce medication, poison the public, and impose dictatorship.
8. The U-2 incident involving the shooting down of Francis Gary Powers was inspired and staged by communists in Washington, D. C., to wreck the Paris Summit conference because they did not believe the time was ripe to sell out the U. S.
9. Many of the 6 million Jews allegedly killed by the Germans have in reality slipped into the U. S. unlawfully to lobby for America to spend itself poor in building up the Jewish State of Israel.

Do these statements seem to be preposterous and fantastic? These extremists know that as Hitler said, “If you repeat a lie frequently enough, people will believe it.” There is someone who will believe the grossest lie. Let us note a few more.

1. The United Nations was conceived by Communists in Moscow to serve the International Communist conspiracy.
2. In a 1961 speaking tour, Welch charged that some 7000 Protestant clergymen are communists.
3. The World Council of Churches as well as the National Council of Churches are infiltrated and dominated by communists.
4. Every Supreme Court Justice, including James Byrnes, appointed since 1933 has been dedicated to subverting the constitution. The Supreme Court has become “one of the most important agencies of the communist global conquest.”
5. Russia’s opposition to Dag Hammarskjold was just a ruse to persuade the U. S. to defend him. This would keep *him* in the U. N. which is what Russia wanted because “he was one of the most contemptible agents of the Kremlin ever to be supported by American tax payers”

This recklessness of dogmatic assertion is carried to all extremes. Neither the living nor the dead are safe from the venom of these people.

1. Abraham Lincoln opposed States’ rights and was treasonable in the behavior of his office.

2. Pres. F. D. Roosevelt plotted through economic pressures to force the Japanese government to bomb Pearl Harbor, and he deliberately withheld vital information from Pearl Harbor so they would not anticipate the attack.
3. Former President Dwight Eisenhower "was a conscious agent of the communist conspiracy." Also serving the communists conspiracy to overthrow our government include such names as Marshall, Dulles, Truman, Kennedy, and Supreme Court Justice Warren.

If you have been able to accept any of the foregoing, you will have no difficulty in swallowing the following statement:

> "The United States is from 40 to 60% controlled by communists. There are 2,000 communists in our Defense Establishment. Further, there is a communist agent in Washington, D. C., who is monitoring the cables going in and out of the Pentagon. All FBI agents have been ordered by the government to cease their investigations of communism and subversion in America."

Members of these groups have been urged to oppose such motion pictures as "Inherit the Wind" and "Spartacus," such men as Walter Lippman, Martin Luther King, Jr., Nelson Rockefeller, Richard Nixon and Henry Cabot Lodge; and Mrs. E. Roosevelt, and such organizations as the American Bar Association, the U. S. Chamber of Commerce, and Moral Rearmament.

TECHNIQUES OF RIGHT-WING EXTREMISTS

The John Birch Society demands absolute and unquestioning loyalty to and trust in its leader Robert Welch. Welch says his group will not become a debating society because the raising of questions by members slows down the work of the organization. He collects large sums of money and refuses to give an accounting of its use. He denies his members the right to criticize the society but demands and encourages the most malicious criticism of American leaders, institutions, actions, and principles in the name of patriotism! Welch has openly declared his borrowing and use of communistic techniques to achieve the society's aims. J. Edgar Hoover calls communists *The Masters of Deceit* and in his expose of communistic techniques reveals their use of deceit, secrecy, fear, suspicion, hatred, violence, character assassination, and contempt for authorities. We may ask, "If right-wing extremists use communistic techniques, will not such techniques result in the realization of communist aims? Will they not result in the destruction of community spirit, contempt for authorities, and paralyzing fear? This is the work of demagoguery which exploits the neurotic, the paranoid, the hostile aggressor, the inferiority complex, and the resentful. But just as the kingdom of God can not be built by the devil's machinery, so a true, just, and peaceful society cannot be created or sustained by the big lie, unjust accusation, and the chaos that leads to national disaster.

An organization like the John Birch Society appeals to those whose fear of their enemies is stronger than the love which they have for their friends. This is why their vocabulary and arguments are so appealing and convincing to some. Our President has pointed out that Russia's use of conventional words like "truth," "peace," and "freedom" indicates they understand these terms in a much different sense than we do. We cannot trust people merely because they use the "right" words of political orthodoxy. We must not be led astray by the delusion that "Everyone who is an enemy of my enemy is my ally." We must not only be concerned to destroy the enemy which the right-wingers profess to be opposing, but we must also be concerned with the changes that are taking place all around us while our attention is being distracted. It is difficult to believe in the good intentions of those who oppose the build-up of military defense while encouraging a heckling campaign against disarmament. Such actions have but one aim, the subversion of American community spirit. Can we trust the "wisdom" of those who support segregation in the name of States' rights and racial purity? Can we condone intimidation and destruction of community spirit by anonymous and threatening telephone calls, economic coercion, and whispering campaigns that accuse citizens of treason without any reasonable grounds? Would a true patriot say that "the worst form of government is a democracy?" Or say that democracy is merely a deceptive phrase, "a weapon of demagoguery and a perennial fraud?" When a group is so opposed to democracy and defends dictatorships like Batista in Cuba, Franco in Spain, and Trujillo in the Dominican Republic, can we be sure it is trying to create the kind of an America we believe in and our young men died to save?

THE ALLEGED AIM OF THE JOHN BIRCH SOCIETY

In the light of the foregoing we may now evaluate the statement of their aim. The professed aim of the Society is, "To restore, with brighter lustre and deeper conviction, the faith-inspired morality, the spiritual sense of values, and the ennobling aspirations on which our Western Civilization has been built." This sounds as beautiful as the promises that Castro made to the people of Cuba in the days of the revolution. Where are his high aims and promises now? Can we believe the "disciples of deceit" when they say these things? It sounds wonderful. But can you believe a person who shouts how much he believes in light while he is going around shooting out every light he sees? If the Birchites have evil designs on our American way of life, would they admit it? Would they not concoct some sort of disarming statement such as this? And would they not do exactly as they are doing? In any case, their actions give the lie to their stated aims. America can not be built up by deceit, fear, anarchy, disorder, hatred, suspicion, and demagoguery. Such things destroy but never build up.

WHAT CAN CHRISTIAN AMERICANS DO FOR THEIR COUNTRY?

At his inauguration, President Kennedy said, “Don’t ask what your country can do for you, but ask what you can do for your country.” The way you can do most for your country is to practice its ideals, use its free institutions, teach its traditions, and defend its freedoms against both fascists and communists. There is no doubt but that communist world wide designs and strategy make us spend much in military preparedness, in foreign aid, and in supporting the U. N. It would be supreme folly for us to ignore the secret activities of the Communist Party in the U. S. But it is no indication of treason or compromise if our awareness of communist military power, economic strength, and scientific progress has made us cautious and seemingly over-diplomatic. We have reverence for life and personality and we can afford to talk a long time, endure some humiliation, and spend a great deal of money if this will prevent the catastrophic destruction of millions of lives. We love our people as well as our enemies. We are opposed to destructive ideas, evil designs, and covenant breakers. But in a war everybody loses, more innocent suffer than evil, and nothing is really settled permanently.

Concerning the external threat of communism, we can meet their intimidations by adequate military preparedness, maintaining strong allies, and making new friends. We can answer their scientific progress by our own which includes research for the enjoyment of peace and a higher standard of living. We can meet their aggression with determined, invincible, and inevitable resistance and counter measures. Our answer to their militant and arrogant atheism is truth, faith, and character. We can destroy the power of their propaganda by exercising justice in dealing with other nations, speaking the truth in and supporting the United Nations, and strengthening the Voice of Free Radio Europe. When they show their utter contempt for life and the value of the individual, we can show by our words and actions that we value the individual as being created in the image of God, as the object of divine love, and as of immeasurable worth to our country, to friends and family, and to himself. Our greatest vulnerability is moral weakness and our greatest defense against all enemies is righteousness.

Concerning both the external and the internal threat of communism as well as of fascist extremists, the individual in society can do a number of things:

1. Dedicate himself anew to the ideals, institutions, principles, and values that have made America great and strong.
2. Reject, oppose, and dissociate himself from all the evils that contradict loyalty to truth, publicity, freedom, justice, unity, and peace.
3. Commit himself to the ideals of Christianity, the principles of democracy, and the humanitarian spirit.
4. Speak the truth without deception, cultivate world peace and national community through commitment to justice, brotherhood, and freedom.

5. Strive for the emotional and intellectual balance so necessary in the rational evaluation of ideas, movements, institutions, and problems.
6. Cultivate self-respect in himself, faith in others, and confidence in the way of life that involves honesty, freedom of expression, religion, and enterprise, and mutual acceptance.
7. Learn to judge a person on his own merits and ideas by their correspondence with the truth, the good, and the right.

World tensions may be lessened if the church is active in foreign missions and benevolence and as a nation we use foreign aid to raise the standard of living in backward nations and work through the United Nations for better understanding of mutual views and problems. Perhaps we can diminish the area or those environmental conditions which provide fertile soil for communist infiltration or the rise of fascist extremists by teaching and inspiring self-reliance, helping others to help themselves by providing tools and vocational training, encouraging industry and capital to share ownership with workers and participation in management, providing food and medical aid where needed, setting an example of reverence for personality as the creation of God's love, community loyalty, and of the strong helping the weak.

Yes, our greatest contribution and our best defense for America against communism or any other ideology that threatens the spirit and purpose of Christianity or of our free and democratic way of life is personal integrity, the practice of brotherhood toward all peoples without discrimination or reservation, supporting the church and the values it cherishes in its work of missions and benevolence at home and abroad, in the practice of genuine loyalty to our country, its traditions, institutions, laws, government, and by supporting the United Nations. Perhaps, one of our greatest opportunities is the support of those educational institutions where the true spirit of Jesus Christ is instilled in the students, our Christian colleges. We must not forget that our freedoms, our prosperity, and our values are enjoyed by us at the great cost of vigilance, sacrifice, and devotion. This is also the price of keeping America great, strong, and safe.

1Ralph Graham (Ph. D., Temple University) is Minister of the Church of Christ, 300 White Horse Pike, West Collingswood, N. J. Please read editorial in this same issue on **How About the Birchers?**

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A PRESBYTERIAN CLERGYMAN EVALUATES ALEXANDER CAMPBELL AND HIS WORK

Concerning the man who wrote the following letter Alexander Campbell said, "Herman Humphrey, D.D., formerly President of Amherst College, Massachusetts, is a gentleman and a theologian of well established character. As a writer of much vigor, fervid eloquence, and good taste, he occupies a very high standing amongst his contemporaries; and as a good, sound, orthodox Presbyterian clergyman, he has few superiors in the country."

President Humphrey's two letters concerning Alexander Campbell appeared in the *New York Observer* in about 1850, and they were republished by Campbell along with his response in volume 21 (1850) of the *Millennial Harbinger.* After more than a century it appears that the disciples themselves are confused about the relevance of the Restoration concept. Such criticisms as the following will not only provide interesting descriptions of Campbell, but will allow us to see some of the problems the Movement faced in his time. We think it helpful to look at the early stages of the work of our pioneers through the eyes of their opponents. --- THE EDITOR

No man of any religious denomination in this part of the country, has kept himself so prominently before the public for the last five and twenty years, or wielded so wide an influence, as Dr. Alexander Campbell, the acknowledged head and founder of that numerous secession from the regular Baptist order, which bears his name. He is now, and has been for many years, president of their College, in Bethany, Va. Having heard so much of him on my former visit to Kentucky, and since that time, I own that when, a few weeks ago, I understood he was in town, and would preach in the Campbellite church, I had a strong curiosity to see and hear him. I did not think it right to gratify this curiosity, by leaving my own place of worship on the Sabbath, but I had two opportunities in the course of the week.

Though on the first evening, I went half an hour before the time, I found the house and aisles densely crowded from the porch up to the pulpit stairs. Very many, I am sure, must have gone away because they could find no room, even to stand, within hearing of the preacher's voice.

At length Dr. Campbell made his way up through the crowd, and took his seat in the pulpit. He is somewhat above the middle stature, with broad shoulders, a little stooping, and though stoutly built, rather spare and pale. He has a high intellectual forehead, a keen dark eye, somewhat shaded, and a well covered head of gray hair, fast changing into the full bloom of the almond tree. I think he must be rather over than under sixty-five years of age. He looks like a hard-working man, as he has been from his youth up. Very few could have endured so much mental and physical labor, as has raised him to the commanding

position which he occupies, and so long sustained him in it. His voice is not strong, evidently owing, in part at least, to the indifferent state of his health, but it is clear and finely modulated. His enunciation is distinct; and as he uses no notes, his language is remarkably pure and select. In his delivery, he has not much action, and but little of that fervid outpouring which characterizes western and southern eloquence. There is nothing vociferous and impassioned in his manner. I think he is the most perfectly self-possessed, the most perfectly at ease in the pulpit, of any preacher I ever listened to, except, perhaps, the celebrated Dr. John Mason, of New York. No gentleman could be more free and unembarrassed in his own parlor. At the same time, there was not the least apparent want of deference for his audience.

In laying out his work, his statements are simple, clear and concise; his topics are well and logically arranged; his reasoning is calm and deliberate, but full of assurance. His appeals are not very earnest, nor indicative of deep feeling; but, nevertheless, winning and impressive in a high degree. There were many fine, and some truly eloquent passages in the two discourses which I heard; but they seemed to cost him no effort, and to betray no consciousness on his part that they were fine. In listening to him, you feel that you are in the presence of a great man. He speaks like a “master of assemblies,” who has entire confidence in the mastery of his subject and his powers, and who expects to carry conviction to the minds of his hearers, without any of those adventitious aids on which ordinary men find it necessary to rely. On both evenings when I heard him, he held the great congregation, for an hour and a half, in that profound stillness which shows that his listeners are not aware of the lapse of time.

Dr. Campbell’s first discourse was an exceedingly interesting eulogy, if I may so call it, upon the Bible, glancing rapidly at some of the internal proofs of its divine origin, dwelling as much as his time would allow, upon its wonderful history, biography and prophecies, and following the sacred stream down through the several dispensations, or, as he expressed it, through “the star-light and moon-light ages of the patriarchs, and of the Jewish commonwealth,” till the glorious Sun of Righteousness rose upon the world, and introduced the Christian era.

The text on the following evening was, “Great is the mystery of godliness.” It was an able and orthodox discourse throughout. He dwelt chiefly upon the two clauses of the text, “justified in the Spirit, received up into glory;” and I cannot, in justice, refrain from acknowledging, that I never remember to have listened to, or to have read a more thrilling outburst of sacred eloquence, than when he came to the scene of the coronation of Christ, and quoted that sublime passage from the 24th Psalm, beginning, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, that the King of Glory may come in;” when he represented all the angels, principalities and powers of heaven, as coming together, to assist, as it were, in placing the crown upon the Redeemer’s head.

Dr. Campbell is certainly a great man. He is a Scotchman by birth; was educated, I believe, in the University of Glasgow; was licensed by one of the Presbyteries in Scotland, and emigrated to this country at an early age, with his father, who was also a Presbyterian preacher. They settled first on the southern border of Pennsylvania. What year they came over, or how long they remained in the Presbyterian connection, I have not been able to learn; but it could not have been many years, for both broke off and joined the Baptists in 1812. Alexander "being a young man of great natural gifts, a cool, clear head, a smooth, oily eloquence, a respectable share of learning, considerable knowledge of human nature, and a keen, polemic turn," the Baptists welcomed him with open arms, as a great acquisition to their denomination. Low as their opinion was, at that time, of "book-learning," they were glad enough to have a champion come over to their ranks, armed cap-a-pie, for any future conflict with the Presbyterians, whom he had left on the subject of baptism. But they little knew what was to follow. Mr. Campbell soon convinced them that he did not come over to fight their battles under any dictation, nor to stop where he found them; but to lead them on "unto perfection." He soon commenced a weekly paper, which he entitled the Christian Baptist, and which had a wide circulation. In this paper he gradually brought out those views of baptismal regeneration which so distracted and rent the Baptist churches of Virginia, Kentucky and Tennessee, for many years, and resulted in one of the most remarkable schisms which can be found in the ecclesiastical history of this country. In this great reformation, as Mr. Campbell doubtless regarded it, he was essentially aided by the great stress which the old Baptists laid upon the efficacy of immersion; making it fall, as their preachers were understood to hold, but little short of spiritual regeneration. Mr. Campbell had to go but one step further to reach the point at which he aimed. Discarding all creeds, as mere human inventions, he maintained that "Believe and be baptized," were the only requirements of the gospel; and that upon this broad Bible platform persons ought to be received into the church, without asking any more questions. They might believe the scriptures in any sense they chose, and no one had any right to inquire how they understood any chapter or verse. That was a matter, he insisted, between God and themselves alone.

Mr. Campbell's reasonings in the pulpit and by his pen, in support of the new doctrine, were so extremely plausible, and men are always so ready to forsake "the old path up the hill of difficulty," and take the newest and easiest road to heaven, it is no wonder that "he drew away disciples after him," and became, as I have said, the acknowledged founder and head of that numerous sect in the west and the south, which now bears his name.

I have no room in this letter to follow him in his extraordinary career, down to the time of the celebrated debate, of nearly three weeks, which took place at Levington, in 1843, between him and Dr. Rice, now of Cincinnati; but must reserve what I intend to finish in this, for another communication.

(Space will not permit the inclusion of all of President Humphrey's second letter, but we will give those paragraphs that are especially critical of Campbell's work of reformation. Humphrey's judgments, we think, are relevant to our own study of the meaning of Restoration. A good discipline for us is to ask ourselves how we would answer him. Campbell answers both letters in detail, which we cannot now include. Our chief concern in this presentation is to gain some insight into how the Restoration Movement was evaluated by its responsible opposition.)

"Such was the zeal of the proclaimers," says Dr. Davidson, one of the highest authorities to which I have had access, "that they swept over Virginia, Kentucky, and the other western country, like a torrent; whole churches, both of Baptists and Methodists, declaring for them, and their progress has been onward ever since, swelling, in less than twenty years to 150,000 members and upwards." Mr. Campbell boasted in his debate with Dr. Rice, in 1842, that his denomination numbered 200,000, not all, however, in this country.

The professed object of these Reformers is, by abjuring written creeds, and taking the Bible alone as their platform, to break up all the existing denominations, and bring them together into one great Christian brotherhood, having "one Lord, one faith, one baptism." It is an imposing scheme, well calculated to dazzle weak eyes; but *practically* to corrupt and ruin the churches, by filling them with the most discordant materials. Anybody who will examine the theory of one grand organization, on Mr. Campbell's plan, will see that it opens the door to every shade of error which men can embrace, under the general and very indefinite declaration that they believe the Bible to be the Word of God; and thus breaks down the distinction between the church and the world. So it has proved in the Campbellite churches.

Mr. Campbell himself tells us in his *Millennial Harbinger,* a monthly of immense circulation, which he has edited and published for more than twenty years, "We have had a very large portion of this unhappy influence to contend with. Every sort of doctrine has been proclaimed, by almost all sorts of preachers, under the broad banner, and with the supposed sanction of the begun Reformation."

So it always must be where there is no creed, and no way of ascertaining how applicants for admission into the church understand the Bible. There are, I know not how many more than thirty different sects in this great valley, claiming the Christian name, not one of whom could be shut out or questioned upon Mr. Campbell's scheme. *Fifty* men, if so many can be found, "holding all sorts of doctrine," and no two of them holding the same, might unite and call themselves a church of the Reformers, having come out from all the other sects for this very purpose. And this is the sort of union by which the world is to be converted! . . .

The consequence is, that "every sort of doctrine" is proclaimed by their preachers, and embraced by their members. This being the case, it is a mystery to many, how they have kept together so long, and spread themselves over so wide a territory.

It is certainly a remarkable chapter in ecclesiastical history. I have no doubt it is mainly to be ascribed to the extraordinary influence of their founder. I had almost said their law-giver. Mr. Campbell has for more than twenty years wielded a power over men's minds, on the subject of religion, which has no parallel in the Protestant history of this country, nor in the Romish either. No single individual has ever made such inroads upon other denominations, and in his life-time planted churches and been the animating spirit and soul of them all for a quarter of a century, as Alexander Campbell.

And how has he done it? By a rare combination of those talents which arc necessary to make a popular leader; by great knowledge of human nature; by an education far superior to that of any of his disciples; by his smooth and captivating eloquence as a preacher; by his skill as a debater; by his easy address and vast personal acquaintance in his wide circuits, and by the untiring industry of his pen and his press. Besides the books which he has published, and which are everywhere found in the hands of his followers, the *Millennial Harbinger,* edited, and the important articles written by himself, goes monthly into thousands of families, and gives him a sort of ubiquity of influence which no other ecclesiastic in this country has ever had over so many minds and so wide a space. This I take to be the secret, if there be any, of Mr. Campbell's prodigious moral power. His great strength lies, not in one prominent faculty, but in the harmonious working of many; not in his preaching alone, nor his press alone, nor his college alone, nor in his industry, nor in his personal popularity, nor in his far-reaching policy alone, but in the combined convergency of all . . .

But Alexander Campbell is mortal. He is now an old man, and when he is "taken from their head" on whom will his mantle fall? I believe there is no one in the connection to receive it; no one whom they will think entitled to wear it. Whenever he departs, the great central attraction, which in spite of so many discordant elements, has so long held them together, will cease. The central orb, around which as satellites they revolve, once struck out, what shall save them from the nameless disturbances and catastrophes of sinister attractions?

I am no prophet, nor the son of a prophet, but it seems to me, that churches constituted as the Campbellite churches are, embracing all sorts of members, with "all sorts of ministers," preaching all sorts of doctrine, cannot stand a single generation after the death of their founder. They must change their system or fall to pieces. So many elements of repulsion cannot long coalesce. Almost any error can hold its ground for a long time, if it

will be consistent with itself; but there must be a union of homogeneous elements. Alexander Campbell has undertaken a task which no mortal man can ever accomplish . . .

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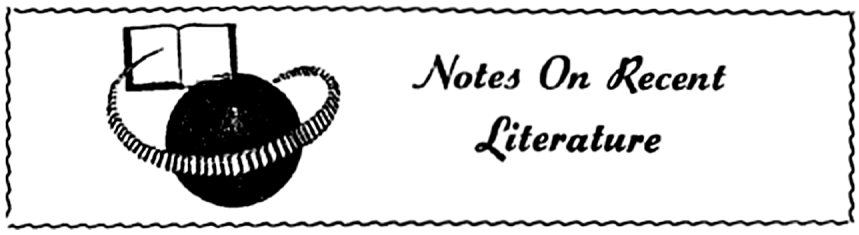

David Brainard - Beloved Yankee, David Wynbeek, Eerdmans Publishing Co., Grand Rapids, Michigan, 1961, $3.75.

This is a heart warming story of the soul-struggle of a man of prayer. His thoughts were always God-ward, and his aim was to let God have his way in his life. He said, “I never, since I began to preach, could feel any freedom to enter into other men’s labours and settle down in the ministry where the gospel was preached before.” The offers to “settle down” in a church were often, but “the field was white unto the harvest” to this man of God. With all his zeal to proclaim Christ yearned much for personal holiness. He grieved, “I have thought much of having the kingdom of Christ advanced in the world, but now I saw I had enough to do with myself.”

One must reflect upon the commonality of man in all ages, when the squaw tells him that, “my heart has cried” ever since she had first heard him. He was a man to whom “eternity appeared very near, my nature was very weak, and seemed ready to be dissolved, the sun declining, and the shadows of the evening drawing on apace. 1 longed to fill up the remaining moments of life for God.”

The American Indian, who was a people originally moral, cultured, and healthy, were destroyed by the advent of the white man. Their social structure was shattered, their morals decayed, they became subject to white man’s diseases, and were reduced, many times, to beggars living on the outskirts of the white man’s settlement. The great bane and curse of the Indian was liquor, he could not seem to cope with it.

We see this soldier of God proclaiming Christ to the Indians even after he had contacted “consumption,” that dreaded killer. He taught them when he was so weak he had to immediately go to bed upon finishing. Yet, he wandered if “I was a misimprover of time, by conceiting that I was sick, when I was not in reality so.” He did not know he had consumption at this time. The physical feats he performed, while suffering this disease, in taking Christ to those who had never heard, defies all imagination.

He recognized no sect of his day. He entered into no theological disputes of his time. Rather, he stated his objective was to proclaim Christ to the glory of God. Brainard's was a personality that had come into contact with the "great life." He, having experienced Deity bending down to touch the hearts of men, was enabled to bend down to touch the hearts of his fellowman. He was no unfinished sketch of what God would have him to be. This frail human being, who was anointed with the oil of the spirit, became a brightly burning taper that is testimony yet today that the Christ-life is the full-life; that selflessness is Christlikeness. Read it, you'll be glad. — CLINT EVANS

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THIS IS THE LAST ISSUE OF VOLUME 3. Volume 4 begins with the next issue. we are sorry to be several months behind, but all issues will be forthcoming, and we hope to catch up with the calendar during 1962. the next number will feature a comparative study of two old Virginians, Thomas Jefferson and Alexander Campbell, by the editor. Many other features are in store for you in the next four issues of volume 4. Subscribe or renew at once if you want your copies without fail. Volumes 3 and 4 will be bound in one cover following publication of volume 4. Inform us now if you wish to reserve a copy at $5.00

IS OUR FACE RED!!! In the last number we published what we thought was a previously unpublished letter of Alexander Campbell. The nature of the discovery of the original letter led us to conclude that even Robert Richardson did not know of it. While our readers were kind enough not to remind us of our mistake, we were sufficiently chagrined to find the letter, while looking for something else, in Richardson's biography of Campbell.

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